

IN CONGRESS, JULY 4, 1776.

The *United States Declaration of Independence* of the *United States of America*.

Church of God
Evangel



John Adams
Thomas Jefferson
Benjamin Franklin

4

John Adams
Thomas Jefferson

Benjamin Franklin
George Washington

John Jay
James Madison

John Rutledge
Edmund Randolph

John Hancock
William Livingston

John Adams
Thomas Jefferson

Benjamin Franklin
George Washington

John Jay
James Madison

John Rutledge
Edmund Randolph

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FRONT COVER



This week's cover is a photomontage of the Declaration of Independence and the signing of it. The declaration was given to the world on July 4, 1776, although the actual resolution of independence was adopted by the Colonial Congress on the second of July. It was written by Thomas Jefferson and slightly amended by John Adams and Benjamin Franklin. The original document is in the Library of Congress.

COMING NEXT WEEK
"Macedonian Call Issue"



layout designer chloe stewart



Official Organ of the Church of God

Charles W. Conn, Editor-in-Chief

Published Weekly by
The Church of God Publishing House
Cleveland, Tennessee—Phone Greenwood 6-4512
E. C. Thomas, Business Manager

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saint's feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

SUBSCRIPTION RATES

Single Subscription, per year	\$1.50
Single Copy	.05

Entered as second-class matter under act of March 3, 1879, at Cleveland, Tennessee. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917. Authorized August 23, 1918.

Photograph credits: Front cover and page 4 by A. Devaney, Inc., pages 7 and 8 by Harold M. Lambert

our great Declaration of FAITH

By J. D. FREE, Pastor, Gaffney, South Carolina

1 John 5:4.

CASTING VOTES AT THE POLLS, speaking our minds and, in a hundred other ways, exercising our freedom as citizens is taken for granted by most Americans. The fact that these privileges have come to us at the cost of sacrifice and the spilling of blood seldom enters our minds, except as we are reminded by some patriot who happens to feel that such information is good material for a political speech. Except for these vicarious reminders, the passing of years has erased from our memories some of the hard-won battles that brought us this precious heritage. Nevertheless, we still enjoy the lasting benefits of vallant efforts, and we honor the great men whose sacrifices and services have done so much for humanity.

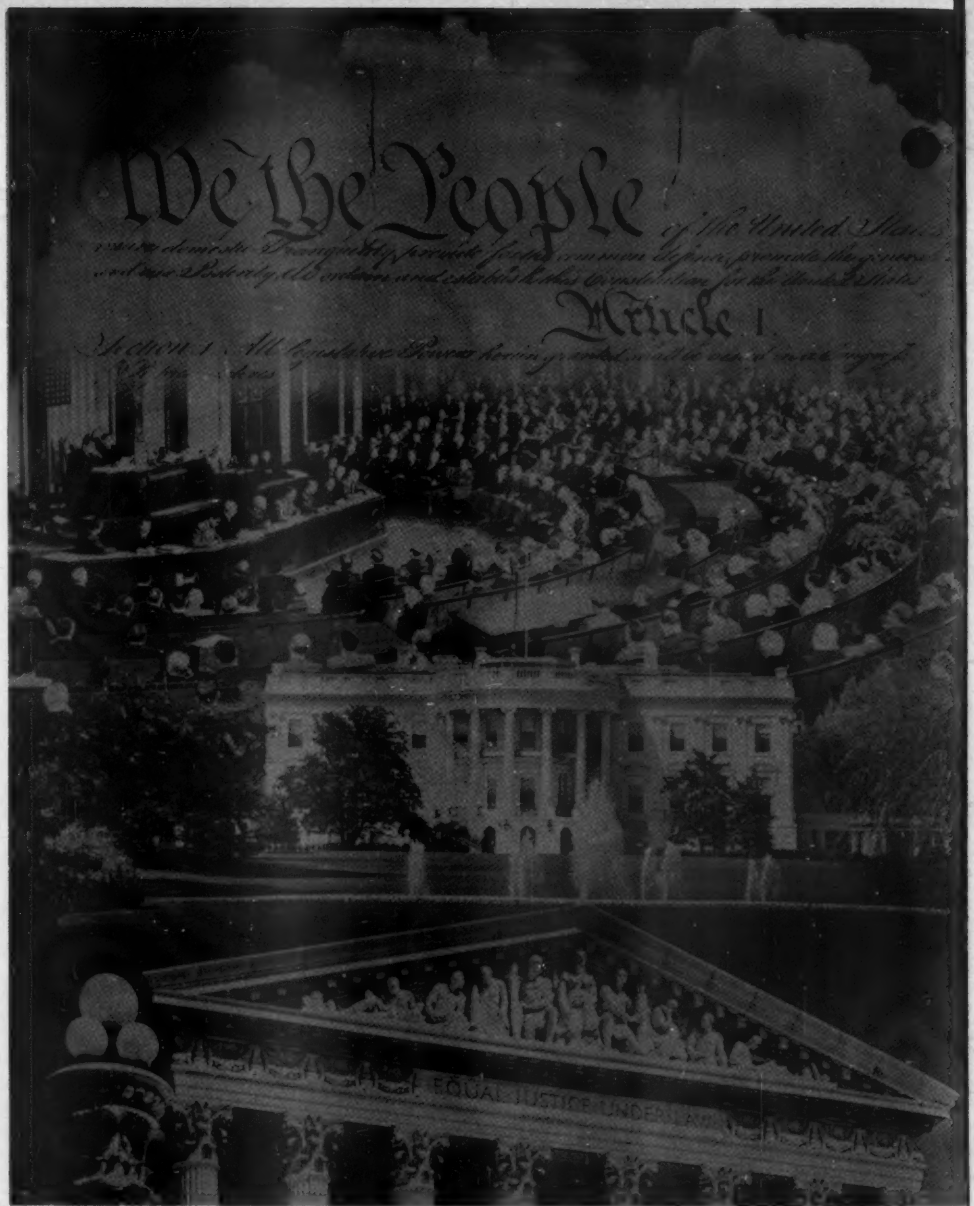
Time has not removed from our memories the sacrifices of some other great men—pioneers of the Church of God who, by their faith and service, relighted the holy flame of Pentecost and passed the sacred torch to us. They gave the Church of today this precious faith which we have come to identify as the Church of God. Our hearts are still warmed by the memories of the early stalwarts of faith, as F. J. Lee, S. W. Latimer, E. J. Boehmer, and many others who have recently gone to be with their Redeemer. The Churches of God, large and small, throughout the world today stand as monuments to their faithful service, and we pay tribute to those who have contributed to this great faith. May we continue to express our appreciation of their work by dedicating ourselves to the task of faithfully continuing the work which they have passed to us. Let us do so that future posterity may receive this glorious heritage

of divine truth with all of its inherent potential untarnished by the false doctrines of this age with which the enemy seeks to impede our progress.

As one observes the beautiful church edifices that dot our countryside, one rejoices because of such magnificent houses of worship. They certainly glorify the Lord and enhance the promotion of His work; however, we realize that the house alone does not make the Church. It takes more than brick and mortar. Jesus said, "Upon this rock I will build my church." He was referring to Himself and the doctrine which He taught; therefore, our faith must be built upon the teachings of Christ which He instilled in the hearts of His apostles. These teachings, we believe to be embodied in our *Declaration of Faith*. It is inspiring to know that this faith has been passed down from the Apostles through generation after generation to us and that in these last days thousands have accepted the great principles around which evolved the great institution which we know as the Church of God. Adherence to this faith accounts for the Phenomenal growth which the Church has experienced in this last half century. As our cherished Constitution of the United States is the center around which our great Government is built, so our *Declaration of Faith* has chartered the course of the Church for these many years, and we feel certain it is a safe guide for the future.

EXPERIENCES OF SPIRITUAL ecstasy at times lift us out of the sphere of self-consciousness into
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America's Independence Day



WITH PATRIOTIC FERVOR, Americans all over the world will celebrate America's Independence Day. Wherever they may be, few Americans forget to honor the *glorious fourth*. Independence Day celebrates the adoption, on July 4, 1776, of the Declaration of Independence from the State of Great Britain. Richard Lee proposed to the Congress in a historical resolution "... that these colonies are, and of right ought to be, *free and independent states*; they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be dissolved." A letter from John Adams to his wife, clearly shows with what enthusiasm this great political document was accepted and heralded throughout the Colonies. "I am apt to believe that it will be celebrated by succeeding generations as the great *Anniversary festival*. It ought

*This is the
day which the Lord hath
made; we will rejoice
and be glad in it,
Psalm 118:24.*

to be solemnized with *pomp and parade*, with *shows, games, sports, guns, balls, bonfires*, and *illuminations* from one end of this continent to another, from this time forward for evermore."

In that great Declaration of Independence, those noble men proclaimed the freedom of the Colonies and, as independent states, the right to declare war, conclude peace, contract alliances, establish commerce, and to do all other things that independent states have a right to do; and, for the support of that Declaration, a firm reliance on the protection of divine Providence. They pledged their lives, their fortunes, and their honor to the support of that famous Document. The bold Declaration of Independence, the Constitution and Bill of Rights, along with other democratic advances, are golden threads woven into the fabric of American destiny. We are a young nation, but such things have made us a strong nation. Our freedoms are our most prized possessions. Our right to speak freely, to worship according to our own will and conscience, and the freedom of the press are parts of our great American heritage. These rights were given to us under divine counsel, and we certainly should cherish them; while, at the same time, we should see to it that they are not carried too far at the expense of other Americans.

America's Independence Day does not lose its charm or its patriotic appeal to those who go abroad. The symbol of freedom and democracy, with its glowing red, white, and blue colors, fashioned of silk and satin, of nylon and linen and simple cotton cloth, will fly atop many church buildings, educational institutions, hospitals, and homes, as well as the American embassies in almost every land and country. We have celebrated the *glorious fourth* where it is accepted, and we have celebrated it where it is jeered. We have observed this great day when we had plenty. We have observed it when we had but little, and at times when we had nothing more than pleasant memories and a bit of homesickness. America, you know, is in your heart. You carry her with you; you remember her for what she has been and for what she is to you. What man is there who has not, at some time or other, felt an inward throbbing of the soul and spirit with thoughts of his native land? Either while beholding the spreading rays of her morning sun or while casting an eye across a lake, a field, the templed hills or a village when watching the lengthening shadows of approaching night, what man has not whispered with deep feeling, "—this is my country, my home; I love thy name?"

WE REPRESENT AMERICA as ambassadors without portfolio. We leave her as missionaries of the Church of God, but we are fully conscious that we represent her people, her institutions, her Government, all her churches and her God. Being ministers of Christ, we so conduct our lives that they may glorify God. Being Americans, we conduct them in such a manner that America, as a State, may be justly proud of her missionaries abroad. There are times when we would alter laws to suit the American; we would show America's *successful* manner of doing this or that. We could brag and boast and extol so many things that are American,

but braggarts will not fit into our program of things. We are missionaries; we preach Christ. We bite the *free American lip* when we are told by the authorities that our church people cannot preach on the streets in the parks, nor can they use public address systems while, at the same time, we see the State Church doing so.

At home in America, the land of the free and the home (our home) of the brave, we would contest such actions; but, abroad, we submit and preach Christ as opportunity and laws permit. When we're stalked by legal agents (something like the F.B.I.) and required to report every activity, every trip and contact and public appearance, if it were not for Christ's sake that we're abroad, we would go back to our America—land of the *four freedoms*. When funds are lacking and can be stretched no further to meet a need, when food supplies are short and clothing worn; when one's spirit is depressed because of the family's failing health, and demons and devils from heathen villages and idol temples come in to obstruct our Christian advance; if we did not know the promise and faithfulness of Romans 8:26, 27, and the security of Colossians 3:3 (. . . your life is *hid* with Christ in God); if we were not ambassadors of Christ, we'd go back to our America—land of *love* and *plenty*.


It was at 4:30 p.m., March 7, 1947 when a large ship's whistle thundered a final blast, and started slowly to move away from San Francisco's docks. Eight hundred missionaries and tourists were abroad. Hundreds of people stood on the docks and held tenaciously to ribbons and confetti, with a son or daughter, a father or mother or a friend at the other end aboard the big ship, whose mighty power they well knew would soon break their fragile visible connections. When these visible ties were snapped, it meant separation forever for some of these families and friends; for others, it simply meant separation for the length of a missionary's term in China, India, or somewhere else in the Far East. In a few moments we were passing under the mammoth Golden Gate Bridge, and the big ship nosed its way west into a beautiful golden sunset. The sun set; it was a sunset I shall always remember. After thirteen long years of preparation and waiting, I was at last going to India, the land of my calling. I climbed to the masts and then up just as high as I could go without being in danger. There, in the first shadow of night, I held to the cold steel and watched San Francisco's lights fade from view. Tears dripped from my face. I recalled, in a few short moments, three decades of happy, joyful living in my America. Whispering, I heard myself saying: "I love you; you are my country, America. I leave you and carry away my family only for Christ's sake and Indian souls. I am going as an American missionary, and I hope to honor your name, your people, your churches, and your God. I shall return sometime, I hope; but, if not, I've been the best American that I knew how to be." There, holding fast to the mast in March's chilling winds, I reconsecrated my life to God and bade farewell to my America for the second time.

We survived all the hazards of a missionary's life in
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OUR AMERICAN HERITAGE

By GEORGE L. BRITT, *Pastor, Greenwood, South Carolina*



AT THIS SEASON of the year, Americans are reminded, by fireworks, speeches and parades, of the struggle and victory of our forefathers in giving us political and religious independence.

Recently, I was stirred by a rude letter, written by an American atheist to one of our leading newspapers, reprimanding the editor for referring to America as a Christian nation. Technically speaking, America in general has backslidden from our puritanical tradition and apostatized from the moral precepts and Christian ethics practiced by early Americans. This is not what the atheist had in mind: he contended that our founding fathers did not intend to found a Christian nation. To those who are acquainted with American history, nothing could be farther from the truth. Although in the goodness of God and the wisdom He gave our forefathers, they specified in the Constitution separation of Church and State, they did not intend to exclude God from the American State or American school. They wanted only to make America free from the bigotry, cruelty and soul-stirring influence of a State Church.

Most of our early settlers were intensely religious persons, and the motive behind the long, dangerous voyages to America was to find places to worship according to the dictates of their consciences. In answer to this atheist, I should like to say that our coins are still inscribed with "In God we trust." I do not think it presumptive to say that God, in His wisdom, preserved America and let it be discovered in His own appointed time that it might become a Christian Nation.

To the casual historian, how Alexander the Great conquered the world in so short a time is still a mystery

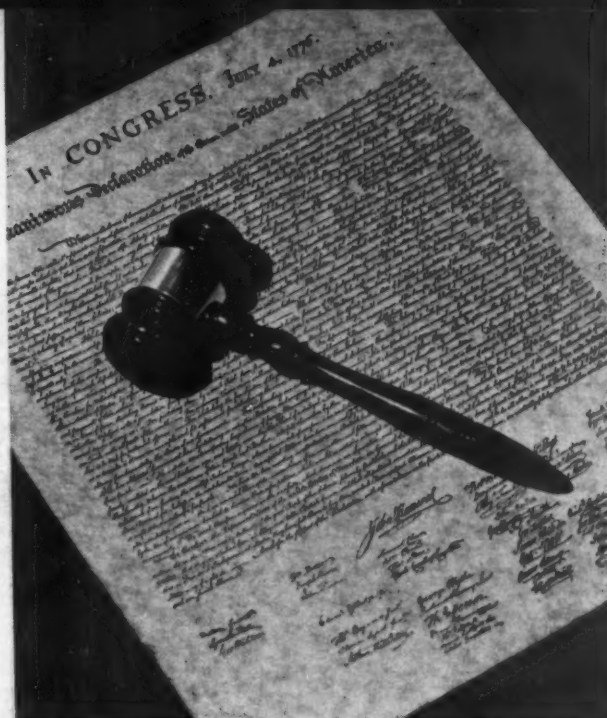
that astounds. Military experts are still baffled by the stupendous military feats accomplished by Alexander and the seemingly impossible logistic problems solved by him. To the devout child of God who believes that, "Known unto God are all of his works from the beginning of the world," it is a plain fact that God helped Alexander to establish the Greek language as a universal language to serve as a vehicle to carry the gospel of the Lord Jesus Christ. When this task was performed, Alexander died and his empire crumbled.

In Daniel's visions, God gave a foreview of human history. Human history has been poured into this prophetic mold. Human history cannot be molded otherwise.

In like manner, many devout minds who know that God directs human history believe that when the time was ripe and Europe was ripe with religious persecution, God unwrapped America as a refuge for His people in which to build a Christian nation. Some materialistic-minded persons may scoff at the thought of America's being preserved in the plan of God for a refuge for His people, yet it is a historical fact that early America was founded by intensely religious people. There is no greater material blessing God can give a newborn child than to let it be born in America and be surrounded by our freedom and Christian heritage.

The equity, human dignity, and rights of individual liberty embodied in the Constitution could only have been brought forth by men acquainted with the Bible and its just precepts. In our early American democracy, when the elected representatives really represented the people in the fear of God, men newly set free reveled in their freedom. The rigor of frontier life was not to

*"And Naboth said
to Ahab, The Lord forbid
it me, that I should give the inheritance
of my fathers unto thee,"
1 Kings 21:3.*



be compared to the joy of this new freedom. America became a moral nation and produced many moral stalwarts, as Washington and Lincoln. With the atmosphere permeated with Christian liberty and morality, men's souls soared to the most sublime heights of freedom and human dignity known in history; with prayers on their lips and songs in their hearts, they went forth conquering the wilderness. With the zephyrs of liberty fanning their souls, they renewed their belief in the divine rights of kings—but they were the kings. Their palaces were cabins of logs hewn with their own hands and placed in an acre or two of clearing in the wilderness, but they were kings of their small kingdoms and they made God the head of their homes and bowed their knees in humble adoration. The Word of God was read daily, and the family altar became an American institution. In early America, men's minds were focused upon the fact that God is the Father of us all, and all men should be free and equal. They did not regard man as a mere cog in an industrial economy or as a mute slave to a totalitarian state.

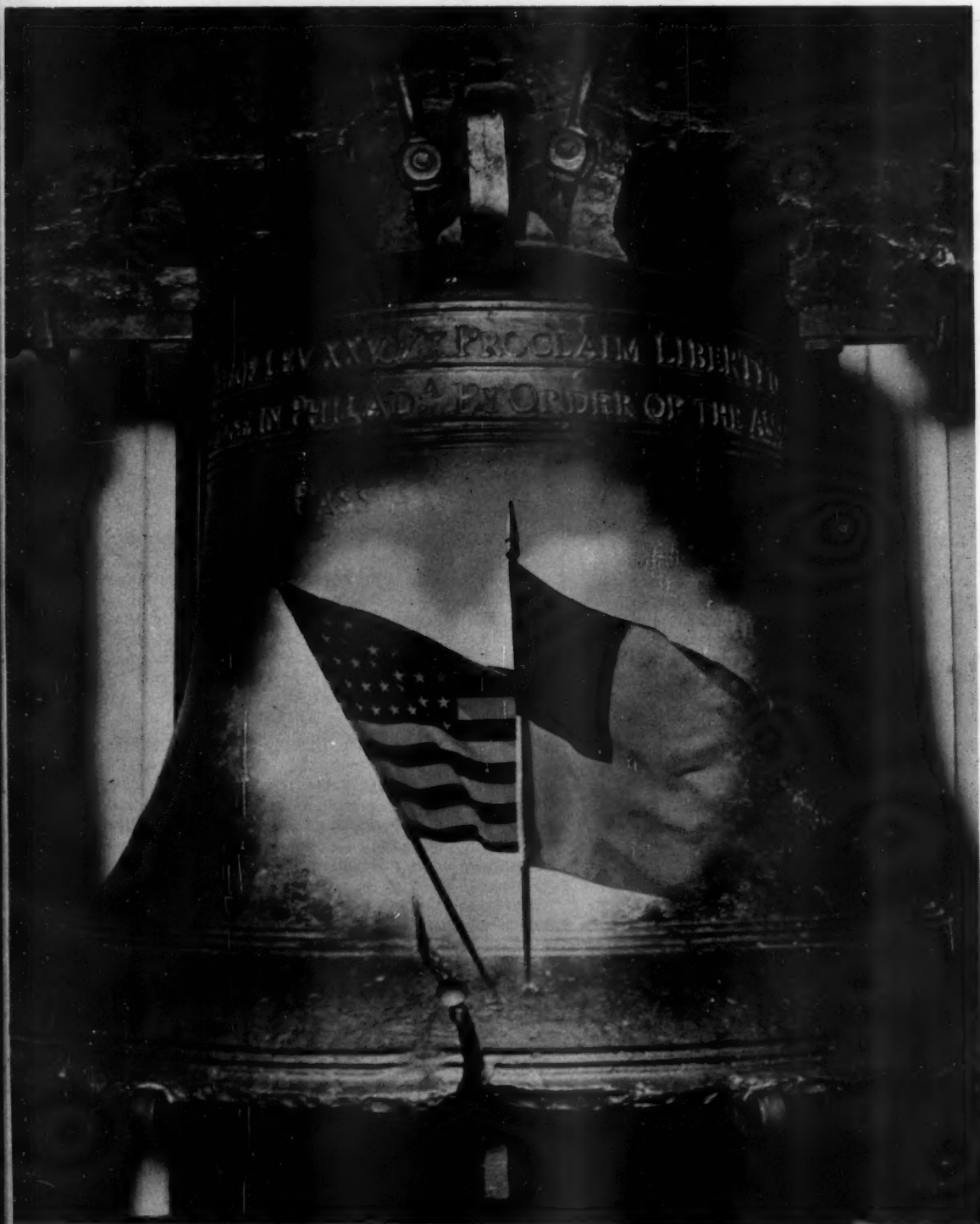
If Christian democracy could function as planned by our foreparents, it would be the next thing to theocracy. By far, the greatest factor in America's greatness is her Christian heritage. Because of it she had been able to outstrip older nations which are bound in the strait jacket of a state religion with its attendant evils of ignorance, slavery and superstition.

If a teacher or minister has the moral courage to stand up for the moral principles of our foreparents, he is branded as an illiterate dupe. In many American schools, infidels' children have been safeguarded from

Christian teachings, but children have not been safeguarded from atheism; the moral fibre of our youth is being broken down and our Christian heritage desecrated. In isolated spots in America where old colonial Christian standards still prevail, as antique islands in a sea of immorality, the town is looked upon as a curio of a past age and slurred by an *enlightened* press. A few towns in America recently made the news in this manner. If a town council wishes to shield its youth from indecent literature or censor a lewd, lustful Hollywood production, it is ridiculed by our modern press and radio.

THE EARLY AMERICAN precepts are counted taboo by modernists. If they are taboo today, they produced such moral giants as Washington, Clay, and Lincoln and a virtuous womanhood that made the early American home a little heaven instead of just a place to eat, sleep, and quarrel. Modernists seem to think that by some modern phenomenon Hollywood is able to make prostitution respectable. If our God-fearing foreparents could make and enforce the laws today, they would take the indecent sex and crime magazines off newsstands and incarcerate the screen personalities and prohibit them from spreading their crime-producing virus among our youth of today. Juvenile delinquency is a popular subject today, but not much is done about it. Many speeches are made at parent-teacher's meetings, women's clubs, etc., by lawmakers and others, but we have to take it all with a grain of salt. If we attack the cesspools that breed juvenile delinquency, it causes resentment from some of these same speechmakers.

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Thinking About Liberty

By EDWARD SHOUPPE, Pastor, Cooper Heights, Georgia

LIBERTY! WHAT A WORD! Who can give the definition? Much has been said and written about liberty, but, after the reading and listening, do we then know the meaning of liberty? As Daniel D. Walker has said, "Freedom is one of those words that everybody uses and few people understand." I would like for you, Reader, to think with me, in a conversational sort of way, about a small portion of the idea of liberty. I would like to say at the outset that we will deal with it, in the majority, from the negative point of view: that which it is not. Also, we, because of limited space, must circumscribe our thinking still further by limiting our thinking about liberty as it refers to our own particular Christian outlook.

Liberty, as Paul wrote to the Christian Church at Corinth, is where the Spirit of the Lord is (2 Corinthians 3:17). Where is the Spirit of the Lord? Can we not say that the Spirit of the Lord is where the Spirit is invited to carry out God's ordained will? What is God's will? That we love the Lord our God with all our hearts, and with all our souls, and with all our minds and our neighbors as ourselves. As one man said, "No man can always do just as he chooses until he always chooses to do God's will. There is no liberty in wrongdoing—it chains and fetters its victim as surely as effect follows cause."

To have liberty is to do God's will for your life. An American minister by the name of Charles Simmons said that, "liberty consists in the right which God has given us, of doing, getting and enjoying all the good in our power, according to the laws of God, of State, and of our conscience." But, lest the idea expressed by Simmons of "doing, getting, and enjoying" impress too greatly, let me also share with you what William Ellery Channing said about liberty: "The spirit of liberty is not, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that anyone, whether high or low, should be wronged or trampled under foot." When we exhibit from the heart this attitude, then can we truly say we have reached the extent of liberty.

Are you enjoying liberty, or are there many pressures or influences which keep you bound? Do you find yourself "watching your step"? My, how alike we all are! Are you hesitant to express your thoughts on a subject because of what you feel will be the attitude of those that are to hear them? Are they of the "older school of thought"? If they are, then you probably will be very hesitant to speak, especially, if they outnumber you. Maybe the pressure comes from the consideration that to speak at such a time or place about what you feel are heartfelt, Biblically grounded, spiritually endorsed

convictions would endanger your place of Christian endeavor. Let me ask you this question. In your testimony to your Christian brother or sister, whether in the place of worship or not, do you express as clearly as you can your conviction on every subject that is put to you? Do you evade it by silence, by vague generalities or by compromised agreement? If so, might not the reason be that you have a fear of reproach or disassociation or social ostracism? How powerful are these forces which surround us, endeavoring to cripple liberty.

One cannot be at liberty and at the same time be fearful. Fear is the undermining agent of liberty. Fear and its comrades are nowhere to be found in the continuum of liberty. Fear, ignorance, prejudice, hate, selfishness and such are the enemies of true liberty. How many times do persons "sell out" to these enemies to enhance their own self-appointed place. Richard Heinzelmann, a nineteenth century German dramatist, wrote the following words, to which I believe we should give some attention: "Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes, while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend and your daily bread. If you have in such a course grown gray with unblenched honor, bless God and die." You might think of Heinzelmann as a cynic, a pessimist, or of the "sour grapes" type. Be that as it may, you cannot help but admit that this is a challenge for which very few have the willingness or the spirit, even in our day. At least he was endeavoring to enhance the idea of *standing on your own two feet* for what you believe.

EVEN THOUGH I DO not condone much of what Francois Voltaire, the French poet and dramatist, wrote or said, I do heartily give my "amen" to his words, in substance: "I do not believe a word that you say, but I will die for your right to say it." I may not understand the faith exactly as you do, but I respect and appreciate your right to your understanding. May God ever let us appreciate this liberty. When a person has the attitude that what he believes and the way that he understands it can be the only right way, then he is not demanding liberty but dictatorship.

How thick the atmosphere is with differences of thought and understanding. Why? Basically, because we are different persons, and neither did we receive the same training, nor have the same teachers and ministers. We are very different from each other. When we do not

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OUR GREAT DECLARATION OF FAITH

(Continued from page 3)

the realms of heavenly glory only to let us down again in a world in which we are surrounded on every side by circumstances that are hostile to the delightful experiences enjoyed. Stripped of this helpful attribute, we stagger down the road of bewilderment until suddenly we come again into the company of Faith, and our steps become sure and steadfast. When Experience fails to give us the support needed for traveling, Faith holds our hands and leads us safely along the road of great assurance. As we follow Him, faith becomes the unseen factor in our mental archives that assures us of our Master's promise when He said: "This is the victory that overcometh the world, even your faith." The eternal Word, as well as history, substantiates this fact so clearly that even the most simple cannot fail to see it. What makes the name of the Patriarch Abraham shine down through the ages as the "Father of the Faithful"? The answer obviously is "faith." Contrast the victory of this great man with another man of history who stood at the pinnacle of success—at the door to the presidency of the United States of America—but, suddenly fell to the depths of infamy and shame, Aaron Burr's manhood and human dignity, weakened by atheistic beliefs, failed to sustain him in his supreme test. He yielded to human weakness, and, enraged and angered at his fellow man, he took the life of one of the greatest statesmen our Nation has ever known—Alexander Hamilton. Man without faith is as a horse without a bridle, or a ship without an anchor. We need more persons today who will stand for the faith according to His Holy Word.

Doctrinal truths alone are not all there is to this great faith. Tenets and teachings alone are not sufficient. They are imperative, but something else is needful. The Law was a good rule to live by, but its adherents were unable to keep it in its entirety. Jesus not only gave us a great doctrine, but He sent the Holy Ghost to enable us to keep that doctrine that our faith should not become just a form or theory but a living vital power acting within the Church, enabling every recipient to put into practice the Great Commission of our Lord for the advancement of His Church. Pentecost is included in this great *Declaration*.

The world is confused and uncertain concerning the course ahead, and it needs to know the real truth by which it can be guided. It needs, as never before, the guiding principles of our great *Declaration of Faith* to enlighten the path ahead for groping humanity. The message of the Church of God is the message for the world. It is not some new doctrine we need to discover, but we simply need to re-emphasize the old, old message with the anointing of the Spirit. There are still fresh fountains of living water in these wells of divine truth. The famous wells which Jacob dug failed to produce only because man ceased to use them. The weary traveler who took the trouble to clear away the trash that had accumulated, because of lack of use, found that they pos-

sessed the same fresh, sparkling water that made them the envy of every shepherd during Jacob's day. We need not look for new wells of truth; we need simply to dig deeper into the old ones, and there we shall find abundance of water springing up unto eternal life.

To supplement this message, I invite you to read again and re-read our *Declaration of Faith* which appears on page 2 of this *Evangel*, and use it as the central theme of the great message for the world today.



AMERICA'S INDEPENDENCE DAY

(Continued from page 5)

India. Death threatened every member of my family at some time or other during that long stay. I traveled almost a hundred thousand miles in my work. We built church buildings, organized new congregations and organized a new school for national evangelism. We clothed and fed many of the needy people, cared for their sick and buried their dead—many of them. On one occasion, to more than 20,000 people, I represented America in a speech. It was India's first Independence Day celebration. We depicted America as a successful nation under God. We expressed her good will and desire; that India, too, should become a thriving democracy in the world of nations. We tried to convey the love and the good will of our America—America had sent us.

After five years of toil and suffering and joy and success in my ambassadorship, we returned. February 25, 1952, early in the morning we passed by the Statue of Liberty. There, Liberty's light shines out, the arm is lifted high, and that, Friend, is a sufficient "welcome home" to every true American. Only those who have been abroad for something more than just pleasure travel, can really appreciate America's cities, rivers, hills, flowers and trees. When you return, you know that a house is not yours, but you feel that its occupants are your neighbors. You know that a school holds nothing particular for you, but you feel that all the children round and about are your responsibility, and you love them, and you wish to live and demonstrate in spirit, what your America actually is.

Again, we're abroad representing you, my lovely America. Our family remembers you daily in its devotions and earnest prayers. We pray for your future peace and happiness, your prosperity and your special mission among nations. We pray for the counsel of Almighty God to continue as your stronghold. Until the world accepts His mastership, there will be discord, fear, strife and war. But, to my lovely America, to my land of free-speakers, free-worshippers, and free-writers, I solemnly say "Trust in God and you need not fear!"



OUR AMERICAN HERITAGE

(Continued from page 7)

Not so long ago, in one of our big cities, a man who believes in the Bible and old-time American Christianity was having trouble with a daughter of about thirteen years of age. He thought he would take her to a juvenile judge and it would probably help scare

her into doing better. When the father related the case to the judge and the judge found out he believed in strict Bible morality and belonged to a church not so popular with modernists, the judge demanded that the father allow the daughter to paint her face and attend a crime school at least twice a week. Of course, he labeled the crime school with the term "movie." The poor father was dumbfounded. The young daughter knew too much about crime already.

Many speeches about juvenile delinquency are made because it makes a good topic, or, perhaps, they are made for political reasons. If a community has an epidemic of typhoid from a polluted well, the way to stop the epidemic is to condemn the well—not to make flowery speeches about the nature of the disease and the sufferings of its victims. Would these speechmakers be willing to ban indecent crime magazines from the newsstands, prohibit the sex-agitating dances in our schools, and close the dance halls and crime schools called "movies"? Our God-fearing foreparents would not have hesitated twenty-four hours to close these crime-breeding cesspools. Juvenile delinquency was no problem in colonial America. All who practice the modern dance, including the dancing parsons, know in their hearts it is nothing more than a sex agitator and was so recognized by early American standards. Gain the confidence of some sinner and let him or her speak from the heart to you, and he will verify this fact.

As I pen these words, I have before me a newspaper account of a nineteen-year-old youth in Detroit who strangled, clubbed and burned a six-year-old boy to death. The murderer's parents said his only interests in life were movies and comic books, and that he spent the money they gave him three times a week for this purpose. After he murdered the little boy he went to two more movies. His parents said he liked the *blood curdlers*.

America today stands out as the industrial and financial giant among nations. How wonderful it would be if we could stand out, also, as a moral giant. Most of the civilized world looks to America for help and guidance. We have the greatest opportunity in history to influence the thinking and moral standards of the world. Most of the little peoples of the world can never visit America. They will see America in their imports from America. What do they see in these imports—American cigarettes, American movies of Chicago gangland murders, illicit love affairs, nonsensical lust-producing dances or hear sexy radio programs stuffed full of evil suggestions. Many foreigners today, because of these imports, think of America as a haven for gangsters and prostitutes.

If God preserved America to become the home of a Christian nation, which He undoubtedly did, America can fulfill that predestined role only when she returns to the old Christian landmarks of our forefathers. By throwing the influence of the Church and the moral standards of the New Testament around our young people and rediscovering the lost institution of the family altar in American homes, we can have the spiritual stamina to make our moral influence felt in the world. America is in the position, if her people will turn to God with all their hearts, to stop the world-wide epidemic of moral disintegration. If America can export some old-time, genuine Christianity, it will have more lasting effect than her industrial might or her atomic bomb.

THINKING ABOUT LIBERTY

(Continued from page 9)

allow for individual differences, we do not allow complete liberty; we deny expression of rightful liberty. We will agree that an objective look at an issue or question, to a certain extent, is possible; but, also, we cannot wholly prevent the entrance of the emotions. In many cases we find it most difficult to give both unprejudiced consideration and emotional consideration fair entry into the issue or question. Many depend heavily upon their emotions to motivate their answers, without much consideration to unbiased and thoughtful expression.

For what do we contend upon considering an issue or question? You will probably say, "the truth." Of course, if it is the truth of the matter you seek, why all the uproar? To become too emotionally entangled clouds the matter rather than clears it. Oh, you are apprehensive that the other side may win? On which side are you—the side of your convictions or the side of the majority? Both, maybe, though many times one compromises his convictions to be on the side of the majority. Still afraid of what the others might think or say about your convictions or salvation? Well, I imagine we could all say to you, "you are not by yourself in the matter." Who can stand up and say he has never found himself in a similar situation? No one? No, not one. Christian liberty, where art thou?

Unless we keep a continuous tap on the source of Christian liberty, we will always fail to have it present with us. Shall we quote Paul again, "where the Spirit of the Lord is, there is liberty." What is the spiritual and mental atmosphere of those led by this Spirit? Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance are the components of this atmosphere—Paul states that these are the fruit of such a Spirit (Galatians 5:22, 23). Notice that in these Scriptures we have the present tense of the intransitive verb used. Paul said, "is"—not *was* or *shall be*. Can we not say then that there is always liberty where the Spirit of the Lord is?

In liberty, we can arrive at truth, unity, and full fellowship; whereas, to deny our brother the right to give his own viewpoint of a matter, free from pressure, in a calm atmosphere of our own certitude, puts a ban on liberty. Instead of the previously mentioned products of liberty in evidence, we have a combination of truth and falsehood, disunity and cliques of fellowship.

How about your last meeting—council meeting, ministers' meeting, state convention, camp meeting, or General Assembly? Did you find any of the above-mentioned prevailing? If so, what was the trouble—loss of liberty? I hardly think so. You do not lose something that you do not have. Do you feel an inward sense of uncertainty and insecurity? Do you find yourself going about "on guard" lest you be caught unprepared and, by failure, be lowered in prestige in the eyes of your brethren? Does the sense of insecurity give not only apprehension of failure in our brothers' eyes but also a sense of self-condemnation in our own, knowing that we are adjudged guilty for not being what we could be?

Liberty, where is it? As I said in the beginning, in a small way, we are just thinking together about liberty.

reports



Sunday School Class Decorates Class Room

VAN DYKE, Mich.—Pictured above is one of the Sunday School classes of the Church of God at Van Dyke. The teacher of the class told the Children that, if they would work hard to complete the room, she would have their picture put in the *Evangel*. By the faithful work of the class and teacher, they have finished and paid for their room. The room is finished in beautiful varnished plywood throughout. It has a large blackboard across one side, a beautiful tile floor and twenty nice school desks. The largest share of the

finance was donated by Sister Keith, the teacher at the time the room was built. Sister Keith had to resign because of poor health, and Sister Lillian Coldwell became the new teacher. Brother Keith was credited for a great deal of the labor on the room. Pictured on the back row (left to right) are Brother R. J. Rathbun, Brother Hugby Keith, Sister Mary Keith, and Sister Lillian Coldwell. The members of the class are from six to nine years of age. Our church is located at 8742 East Nine Mile Road, Van Dyke, Michigan. Our average Sunday School attendance at the time the picture was taken was about 160.—R. J. Rathbun, Pastor.

Carlsbad Church Makes Progress

God has been good to us in Carlsbad, New Mexico. In 1946, He blessed our efforts and enabled us to build an attractive cinder block church. It is on a corner lot in a desirable location and has five Sunday School rooms, Willing Workers' kitchen, and auditorium.

In 1952, through the efforts of the Ladies' Willing Workers' Band, a parsonage was purchased and moved to this property. Then the Young People's Endeavor, not to be outdone, sponsored projects to pay for new pews and asphalt tile linoleum for the church, as well as to pay for a beautiful neon sign.

On Easter Sunday, 1956, our auditorium was filled to capacity when we broke all records of attendance with 168 present. We had already felt a great need for more Sunday School rooms, and our Y.P.E. has risen to the occasion again with a contest that netted \$1,194.52. \$1,000 of this was given to start new Sunday School rooms, and we are going to start our new addition in the very near future.

Brother H. W. Pugh and Brother O. Gregory were the pastors who supervised the construction of our church building. Brother Wiley W. Miller was in charge when the parsonage was purchased.

Our present pastor, Brother Aubuary R. Mitchell, had worked faithfully in paying on these projects as well as in leading our church to new spiritual heights.—Mrs. Fred Odom, Reporter.

Church Pays Off Mortgage on New Church

ONEAL, S. C.—Our church was organized on April 29, 1949, in a garage. We now have a beautiful church building with eight Sunday School rooms. The church paid off its mortgage in April of this year. We have a church band and the Sunday School has continued to grow. On May 6 we broke our old Sunday School attendance record of 176 with 182 in Sunday School as pictured above. We hope to install new pews and rugs in the near future.—Preston Blackstock, Pastor.



Twenty-two Backsliders Reclaimed

CRUMBLEYS CHAPEL, Ala.—Recently, I conducted a three weeks' revival at Crumbleys Chapel in which 22 were reclaimed, 19 saved, 19 sanctified, 16 filled with the Holy Ghost, 19 added to the Church, and 14 baptized in water.—H. R. Appling.

Church Has Its Greatest Revival

DUNFORDTON, Va.—Recently, we had a wonderful four weeks' revival with Sister Norma Jean Atwood and Sister Nadine Roswick as the evangelists. Fifty-one were saved, 35 sanctified, 24 filled with the Holy Ghost, 31 baptized in water, and 28 added to the Church. This was the best revival the church has ever experienced. The Holy Ghost was present in every service. On several nights the Holy



Ghost took charge of the service and the evangelists did not preach. Sister Atwood and Sister Roswick did some wonderful preaching. They were a blessing to our church and an inspiration to our young people. We thank the Lord for our good pastor, Brother Haymore who has been a blessing to our church. Our Sunday School and Y.P.E. has also increased in attendance and spirituality. Pray that the Lord will continue to bless our church.—Mrs. Britton Estridge, Clerk.

Thirty-eight Converted in Big Oaks, Ga.

BIG OAKS, Ga.—Recently, we had a three weeks' revival which was one

of the greatest we were ever in. It started off as our youth revival with Brother Walter R. Shuman as the evangelist. The first week he did some wonderful preaching and two were saved. The second Sunday night God sent us a Holy Ghost revival in that one service. Twenty-four were saved, 14 sanctified, and 1 was filled with the Holy Ghost. The revival was not only for the young people; two brothers in their fifties who had never been to the altar before were filled with the Holy Ghost and fire. The results of the revival, as testified by the receivers, were 38 saved, 31 sanctified, 18 filled with the Holy Ghost, 17 baptized in water, and 14 added to the Church. Brother Shuman preaches the Word in its fullness and that holiness is God's standard and requirement. We thank the Lord for it all.—G. A. Lewis, Pastor.

Many Are Healed by Prayer of Faith

LAND O'LAKES, Fla.—God is wonderfully working miracles of healing through our prayers and fasting. I was so thrilled last Sunday to have in my congregation three people that have been raised from their death beds by the power of God. We are getting many calls for prayer for the sick and afflicted here and there, and God is doing wonders. Right here in the city of Tampa, Florida, about six blocks from the State Office, on October 19, 1955, I prayed for a man who had been sent home to die and had been in bed for two years. I prayed for him, and the following morning he got out of bed, dressed himself, and has been healed ever since. He comes to our church services and gives God the glory for his healing. Brother Arlis Robert who is



Manager of the International Religious Bookstore of Tampa was in the Tampa Ministerial Association meeting a few weeks ago, and one of the Baptist ministers gave testimony of the above healing. He said it was one of the most marvelous miracles that he had ever heard of.

Three months ago I went into a home here in the city and prayed for a lady that was given up to die with cancer of the stomach. She was instantly healed and is now a member of my local church. Four weeks ago I went into a local hospital and prayed for a man who had had a stroke a year ago and was paralyzed on the right side. He had a blood clot on his brain that had affected his mind to

the extent that he was locked behind iron doors. God delivered that man, and he is now home with his wife. Even after the doctors had given all these up, they were healed. Anyone desiring my prayers can contact me at P. O. Box 67, Land O'Lakes, Florida, or phone 99-3156, Tampa, Florida.—G. D. Prince.

Hands Healed After Prayer

BIRMINGHAM, Ala.—I had suffered for a long time with my hands which hurt so badly that I could not sleep. In March, 1956, I went to a revival in Cullman, Alabama, conducted by Brother Morgan of Cleveland, Tennessee. While he was praying for the sick, he told me to stand up. I did and my hands were healed. I praise the Lord, for I know healing is real.—Mrs. Bessie Corneliuss.

THE

notice

BULLETIN BOARD



The Missouri Camp Meeting will convene July 9-14 at the campground on state highway 8, four miles west of Leadwood. Vep Ellis will be the night speaker, and George Alford the morning speaker.

The Oregon-Washington Camp Meeting will convene July 9-15 at the campground in Woodland, Washington. Danny Drake will be the night speaker.

The New Mexico Camp Meeting will convene July 11-14 at the local church in Roswell. Earl P. Paulk, Sr. will be the night speaker.

The Montana-Wyoming Camp Meeting will convene July 12-15 at the state tabernacle in Livingston. C. R. Spain will be the night speaker.



I can think of no place where one could better acquaint himself with the History of the Church of God.

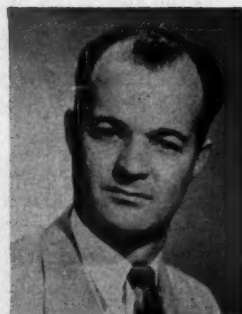
As a fog lifts in the early morning when the sun begins to shine bright and clear, so did my mind clear as I read *Like a Mighty Army*. The hazy picture that I had had concerning the history of the Church of God is now vivid and full of life. Paul once said, "Know how ye ought to answer every man." I can think of no place where one could better acquaint himself with the history of the Church of God and obtain answers to the many questions that are constantly asked us about the Church than in this book. It is my opinion as well as the opinion of many others, that for a person to have a well-rounded knowledge of church history, this ably written book, *Like a Mighty Army*, is a must for their reading schedule.—Wallace Swilley, Jr., State Sunday School and Youth Director of Georgia.



The treatment of the subject is rather objective and unbiased.



The offer of the classic *Like a Mighty Army* has in one volume given the Church an epic-making survey of its history. . . . This particular work is more than an ordinary recital of facts. It is an enlightening and masterful interpretation of the history of the Church of God. A large, compact book, it may be considered by some as heavy reading; yet it portrays a story of the Church and its growth and advance so vividly and interestingly that one can scarcely let the size of the book or the great abundance of material tear him from reading it in its entirety. The treatment of the subject is rather objective and unbiased . . . —Ralph E. Day, State Youth Director of Ohio.



For me it is now: the Bible, LIKE A MIGHTY ARMY and Pilgrims Progress.

As a young minister in a great church organization, I have a keen interest and fair knowledge of its history, the people and events that have made it a great power in the kingdom of God. Like many others, however, I have not that "perfect understanding of all things from the very first." word."

As Luke of old, who wrote to enrich the knowledge of Theophilus of Christ and the early Church, our beloved Brother Charles W. Conn has forever endeared himself, especially to the youth of our Church, for in *Like a Mighty Army* we have that "perfect understanding" we have long desired of that which we dearly love—the Church of God.

For me it is now: the Bible, *Like a Mighty Army*, and *Pilgrims' Progress*—Homer J. Boatman, Jr., State Youth Director of Florida.



LIKE A MIGHTY ARMY is to be praised for its style and beauty of sentence structure.



I believe the supreme test of any book is whether or not it is so written that the reader is able to associate himself with the characters and events which the writer has unfolded upon the pages of his book. In this, Brother Charles W. Conn has done a masterful job.

Like a Mighty Army is well-written and a book to be prized for its style and beauty of sentence structure. The reader is able to understand that the leaders who have led the Church of God from its infancy to its present lofty position were but frail humans with handicaps such as men possess today. However, because of their humble, consecrated lives, God was able to use them in performing His will for His Church. . . . It is enough to warrant it an honored place in the library of every minister and lay member.—Christopher Moree, State Youth Director of Missouri.

you may purchase your copy for \$4.00 plus 16c postage from Church of God publishing house, cleveland, tennessee

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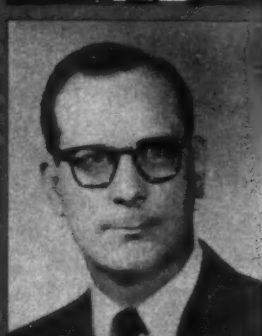
Its contents are well-described in the title of the first sermon "Religion on Fire." Each of these sermons has come forth from the heart of a man dedicated to the winning of the lost. One cannot read these sermons without realizing, at least in part, the tremendous impact they must have had upon the author's congregation.

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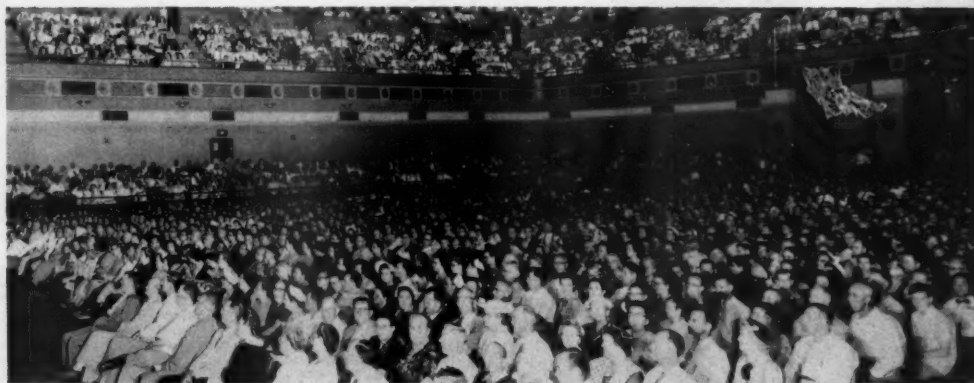
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46th General Assembly



of the Church of God

The Forty-sixth General Assembly of the Churches of God will convene in Memphis, Tennessee, August 14-18, 1956. The Ministers' Council begins Tuesday, August 14 at 10 a.m. and 1:30 p.m. From Wednesday through Saturday the Council will meet, 8:30 to 10 a.m. and 1:30 to



5 p.m. The General Assembly begins Tuesday, August 14, at 7 p.m., and continues through Saturday evening August 18, with services daily at 10:30 a.m. and 7 p.m.

—ZENO C. THARP, General Overseer.

Memphis, Tennessee, August 14 - 18, 1956